

ism, and climbed so high that men, admiring, would fain pluck the very stars from the sky to make diadems fit for those heroes of liberty and religion.

Missions

Report of the Foreign Missionary Society of the Brethren Church

The following named persons have paid their membership fee to the treasurer of the Foreign Missionary Society.

Ethlyn Clark, Phila.,	\$ 5 00
Vianna Detwiler, Ridgely, Md.,	5 00
Jane Hance, Phila. P.,	5 00
Elder J. B. Wampler, Blanco, Pa.,	5 00
Emma Lichty, Allentown, Pa.,	5 00
Alice Harley, " "	5 00
Jas. Bellis, " "	5 00
Mrs. Jas. Bellis, " "	5 00
J. C. Cassel, Phila. Pa.,	5 00
Mrs. J. C. Cassel,	5 00
Rev. C. F. Yoder, Warsaw, Ind.,	5 00
Cora Snyder, Waterloo, Ill.,	5 00
Rev. Marcus A. Witter, Jones Mills, Pa.,	5 00
Etta Lichty, Waterloo, Iowa,	5 00
Kate Harley, Allentown, Pa.,	5 00
	\$ 75 00

EVANGELIST readers no doubt remember that at the National Conference of 1900, there was organized what is known as the Foreign Missionary Society of the Brethren church. This Society will no doubt be the agency thru which the future foreign mission work of the Brethren church will be done. All such as have any desire to contribute toward the preaching of the gospel in the "regions beyond" should co-operate thru this channel. The basis of membership is five dollars per year. This may be too much for some to pay; let such secure the co-operation of one, or two, or three, or four more; thus every one, rich and poor can share in the work.

Some few, possibly a dozen have sent in their names for membership since, and many others ought to do so. We ought to have at least one hundred members before next National Conference. It is proposed to hold a Foreign Missionary Conference, then to effect a more thorough organization, and to map out plans for future work.

It is high time that the Brethren church with her boasted "whole Bible and nothing but the Bible," makes herself known out side of the gates of her rather contracted territory. Objection is sometimes made that we are too small and poor to enter into foreign work, but let it be remembered that we are probably numerically as large, and certainly as rich as the Moravian church ever was, and yet that church is probably the most famous in missionary annals.

In succeeding articles I shall try to present the missionary aspect of the twentieth century as I see them. They are momentous from truly gospel point of view.

J. C. CASSEL.

Treasurer of F. M. S. of the B. C.

915 Arch St Phila., Pa.

THE FOREIGN MISSIONARY SOCIETY

G. W. RENCH

The last year of the old century marked the first organized effort of the general church for foreign missions. Not only a new year was dawning upon us, but a new century, and a new era. The church must be made ready, the workers thought, to do her best for Christ in the great field of activity. Hence this organization was effected. A large number of charter members have been enrolled already. The secretary, brother J. O. Talley, stands ready to enroll

others. By accident or something else—certainly not merit—the writer was made president of the society. If merit for loyalty to foreign missionary sentiment was to be the controlling influence in the selection of officers, then the society will never have to grieve over its first mistake, for it has already been made. Neither has making me the president changed my convictions on our readiness for the foreign field. The history of the past bears down upon me in such a manner that the selection to some petty office, however important can not overcome its lessons.

But there is some work that we can do in connection with our already arduous tasks that we find in every young church. This work, in my opinion, is not the least important but by far the most important if we would have it well founded. There should be (1) an intelligent study of the whole mission question by just as many of the lay members of the church as possible. Every member should not only understand the glories and "hallelujahs" of foreign missions, but the difficulties of the work. Enthusiasm is one thing, but if you are to rely upon it it must come from deep convictions. Convictions about what? Well, here is the great question that must be settled before our missionaries will be supported. If our missionaries are not to carry messages to the unsaved in addition to what others are carrying, and necessary to their salvation, why not work with other societies; and save a vast amount of money and time? Our society, therefore might set the people reading—organize reading circles and furnish plans to make them "go."

There should be (2) an effort made to help train workers for their field. Better for the next ten years spend our money for thorough training than for steam ship passages, and rice soup. It will pay better.

From the National Capital

Shaking off the dust. Jesus told his apostles to shake off the dust as a testimony against those who should refuse to receive the gospel. "Whosoever shall not receive you, nor hear your words." This shaking off the dust on account of the rejection of the gospel message was a symbolic act, and was not to be done in the spirit of revenge or anger, but in sadness and with love. Since living in this city, which now covers a period of more than eight years, I have made thousands of calls, and so far as I remember, I have never had the door deliberately closed against me, excepting in two cases. The first occurred several years ago when a man who claimed to be an infidel peeped out at the crack of the door and told me plainly that I knew nothing about God, and that I might pass on and let him alone. The second took place a few days ago when I was refused admission into the home of a lady who calls herself a Christian, and who belongs to a denomination that claims to teach and practice all of the commandments and doctrines found in the Word of God.

Since this occurrences I have spent much time in prayerful meditation over the matter, and somehow,—I know not why,—I believe that that same lady will some day see herself in the light of the Holy Spirit. And yet why should I not rather hope or believe that there was greater reason to think that the infidel referred to would be converted? However, I am glad of one thing, and that is, that God's grace proved all sufficient to me, and instead of leaving the premises in anger, I went away with a sad heart, and yet rejoicing because the same great Master said, "Rejoice and be exceeding glad," for He told us that we should expect to have such experiences. Matt. 5: 11-12

"Getting even." We meet this kind of people too frequently. They are so sensitive. They get their feelings hurt easily, and they stay hurt, and instead of having the spirit of meekness, and of loving compassion, they keep saying, "Never mind, I'll get even" by and by. This getting even spirit is different from that of shaking of the dust. When we come with our message in the name of the Lord, and it is rejected, we should rather pity the rejectors, because they have not only rejected our message, but Christ, and if we are really dwelling in Him we should find ourselves rather weeping as He did when He looked over the city of Jerusalem and thought of their unbelief. Let us deliver the message, if we are permitted to do so. When it is rejected, let us pity them and pass on, leaving it all with Him who judgeth righteously.

Gospel Alone Doctrine. Let us be careful that we measure up to this standard. It means so much. It takes in every truth contained in the gospel—no more, no less. We should diligently seek to know whether we have the right to make this assertion. Of late I have been thinking a great deal concerning that part of God's Word as contained in I Cor. 16: 2.

"Upon the first day of the week let every one of you lay by him store, as God hath prospered him," etc. I fear there is too little stress laid upon this command. I believe that if this commandment would receive the attention that it should; if it were emphasized equally with baptism and the other ordinances, it would almost revolutionize the whole brotherhood. But alas, how few there are who seem to insist upon its observance! For several years I have been trying to teach this along with other doctrines and I have found that it has proved a great blessing, not only to the church financially, but a greater blessing spiritually to those who have regularly made the weekly offering. Many who used to squeeze out a mere pittance to the Lord's cause a few times in the year and do that with much reluctance, are now giving freely and cheerfully fifty two times a year. Within the last year not a few have doubled the amount of their weekly offering.

And this weekly offering is made whether they can attend the services every Lord's day, or not. Just before the close of the old year I took occasion to say to the members of my congregation that perhaps we were